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LINGUO-CULTURAL APPROACH TO TEACHING FOREIGN LANGUAGES

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ABSTRACT

The article describes the issue of teaching a foreign language with the culture of it in an integrated form. Young language learners should know not only the language (phonetics and grammar), but also the culture and traditions of the language bearers as well. We regard that it is difficult to learn a language without learning the culture of the language bearers.

Key words: foreign language, linguoculturology, subject, culture, teaching.

INTRODUCTION

Following the independence of Uzbekistan, radical reforms have begun in all areas. Particular attention was paid to education. As the educational system improved, the spirituality, consciousness, and cognition of people began to develop. There was a need for the educational system to bear reforms, modifications and innovations. It is impossible to build a new society without the consciousness of the people, the world view, the level of knowledge, and the modernization of the system itself.

Islam Karimov, the first President of Uzbekistan, paid great attention to education and upbringing in the years of independence, in order to form a world-wide vision based on national values and traditions. In particular, he said: "Education contributes creativity to the spirituality of Uzbekistan people. All the best opportunities of the growing generation are manifested in it, their professionalism and skills are continuously improved, the wisdom of older generations is understood and passed on to the younger generation. Today young people understand education and spirituality quite well because of their talents and their eagerness to learn".

By introducing advanced methods of teaching using modern pedagogical and information and communication technologies, developing a new generation of foreign languages, improving the training system for those fluent speakers of these languages, and, on the basis of which there can be made opportunities for these specialists to make use of the achievements of world civilization and world information resources that can createsconditions and opportunities for international cooperation and dialogue.

Nowadays special attention is paid to the issue of studying foreign languages in the integration of foreign language and national culture. In addition, linguoculturology is formed as a separate science among other subjects that forms linguistic and cultural literacy of the students.

Linguoculturologic approach to foreign language teaching can be indicative. This approach provides an opportunity for students to develop a common understanding of the individual's personality and understand the norm, tradition and creative heritage of other linguistic cultures reflected in the target language, as an objective relationship between human, language and culture.

On the basis of this idea there appeared a new science – linguoculturology. It can be considered as an independent aspect of the linguistic formation formed in the 1990-s of the 20th century. The term "linguoculturology" has been used in recent decades in the studies of the representatives of the phraseological school led by V.N. Telius and in the researches of Yu.S. Stepanova, A.D. Arutyunova, V.V. Vorobev, V. Shaklein, V.A. Maslova.

Many scientists have contributed to the formation of linguoculturology as a science. Linguoculturology is a science that deals with "the study and interpretation of the interaction of language and culture in the range of modern national cultural self-awareness and its presentation" [Telia 1999, p. 16].

Linguoculturology is "a complex science that examines the interrelationships and interactions of culture and language in its functioning, and expresses the process as a whole of its linguistic and non-linguistic content, using a systematic approach and a modern orientation and cultural criteria (that is, a system of norms and universal values)" [Vorobyev, 2008, p. 37].

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Linguoculturology is "a science that is emerging in the cross-section of two sciences – linguistics and culturology, which explores the manifestation of the popular culture reflected in that language" [Maslova, 2001, p 27]. Linguistic culture is "a science that learns the ways of expression of culture in language and discourse" [Krasnykh 2002, p. 12].

We regard linguocultulogy as a science, which appeared at the crossroads of linguistics and culturology. We have discussed above some of the existing characteristics of linguoculturology (the definitions given by the scientists); and in the formation of linguoculturology in foreign language teaching, there are a number of scholars who have created their own schools.

There are four linguoculturological schools:

1. Yu.S. Stepanov's linguistic school of arts, its purpose is to depict cultural conventions on the diachronic side. The analysis of their contents is carried out using the texts of different eras, and this analysis is carried out from the point of view of an external observer, not an active participant of the language.

2. N.D. Arutyunova's school studies the universal terms of different times and people and these terms are analyzed from the point of view of the outside observer, not the native speakers of the languages.

3. V.N. Telia's school (Moscow School of Linguoculturology) examines the language units from the point of view of a living language reflexion, where cultural semantics is derived directly from the language and culture subject. This concept is close to Vejbitskaya's view [Lingua mentalis - mental linguistics].

4. V.V. Vorobev, V.M. Shaklein and others' linguistic school of linguoculturology; they developed Vereshchagina and V.G. Kostomarov's conceptions.

The most important thing in studying the relationships between language and culture is the language units representing the cultural information rather than the language itself. Such culture containing language units become the subject of linguistic research. The content of these units reflects the characteristics of national culture, which is conditioned by ethnic consciousness. Before describing linguocultural units, it is necessary to define the basic concepts of national culture. The main categories of culture are divided into the following categories: 1) subject and space (where each culture is uniquely reinforced); 2) communication and language; 3) clothing and appearance; 4) items of food and food traditions; 5) how specific people understand time; 6) relationships between people; 7) vital values and principles; 8) beliefs; 9) mental process and methods of perception; 10) occupational traditions [Samovar, Porter, 1995, p. 206-210] and so on.

From the point of view of the above-mentioned scientists, linguoculturologic schools have sufficiently discussed the theory of linguoculturology, and linguoculturological schools have made a great contribution to the development of linguoculturology as a science. We also want to emphasize the importance of linguoculturology in the practice of teaching foreign languages.

We regard the following as the main factors of teaching a foreign language in integration with the culture of language bearers: increased interest in language, increase in the number of words in vocabulary, easy access to dialogue, understanding culture through another language, elimination of barriers to linguoculturology (language differences between two languages). We consider the above mentioned factors as the ones which help foreign language learners to reach their goal as quick as possible.

Many scientists have expressed their views and theories on linguoculturological approach to foreign languages teaching. We also agree with these ideas and we suggest the following definition of our own. We regard that language is primary and culture is secondary. If we take a look at learning a foreign language from the point of linguoculturology, we assume that language and culture have a close relation with one another.

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